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AND
PHILOSOPHY OF
ANSWERED PRAYERS.

(A Sequel to Composition and Office of Conscience.)

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CONSTITUTION AND PURPOSE OF MIRACLES AND PHILOSOPHY OF ANSWERED PRAYERS.

Whatever may be the divine plans for the future, the “present” object of this world is the spiritual development of man, and to that end Jehovah uses two forms of Elemental Law.

The revelations of God’s will to rational and free agents through conscience and inspiration are called Moral Law. The expression of God’s will in the material universe is called Physical Law.

Miracles are produced by spiritual interposition in the operation of physical laws for the following purposes:

1. To cause humans to stop and *wonder* why this interruption of physical law.
2. To give *credence* to some instrument God is using.
3. As a *sign* that God is sponsor for the consequences of the act He requires of the instrument He uses.
4. To give *assurance* to believers.

The blazing bush in the wilderness caused Moses to stop and *wonder* why the bush was not consumed by the

fire. Then his conscience informed him that he was in God's presence, thus preparing him to receive necessary instructions from God (Exodus iii, 1—vii, 7).

When Moses told Pharaoh that the God of the Israelites had commanded them to go three days' journey into the wilderness and hold a camp meeting, Pharaoh asked, what are your *credentials* to prove that your God has sent you on this errand to me. Moses told his servant, Aaron, to throw his rod down on the ground before Pharaoh, and it became a live serpent. Then Pharaoh called his servants, the Magicians, and when they threw their rods on the ground, they also became live serpents.

Here we see two spiritual forces opposing each other: God using Aaron's rod to prove that he had sent Moses on this errand, Satan using the Magicians' rods to refute the credential God had given to Moses; thus proving that it is not safe for Christians to accept a miracle as evidence in anything until they learn whose spiritual power wrought the miracle.

In his book on Miracles, R. C. Trench proves that it is one of the functions of conscience to inform believers whether a certain miracle is God's work or Satan's work (Notes on miracles, pages 19, 20), hence we see that without the aid of conscience believers would not be able to distinguish between true and false doctrine.

When

Aaron's serpent swallowed all the other serpents, and then changed back into a rod soon as he laid hand on it, and was all there was left to show there had been such a contest between the powers of Heaven and the powers of Hell, Pharaoh had all the *credence* he had any right to ask of Moses; and his continued political quibbling with Moses, until the Egyptian nation suffered such loss of treasure and life (in accordance with the law of recompense) for their dishonest and cruel treatment of the people that had been sojourning in their land, was a lesson that has been duplicated in this land as a penalty for our unchristian treatment of our colored brethren; and will be repeated in the near future, if we continue present methods of selling indulgence to Rum Pirates, to oppress and murder helpless women and children, for revenue.

The test of power between Jehovah and Satan, in Pharaoh's case, also illustrates the fact that *miracles never convert unbelievers*.

Although God sent an angel to emphasize the miracle He wrought, when fire consumed the food, Gideon had prepared for the angel (Judges vi, 21). Brave as Gideon was, he needed the additional strength and *assurance* received through having his "personal prayer answered," so in answer to his prayers God gave him all the *signs* he asked for in the repeated miracle of the fleece and dew.

Now

Let us notice some of the erroneous teaching of noted scholars which causes so much confusion in the minds of Christians.

Trench claims that after the Church was fully organized the necessity for special miracles ceased, because the "sacraments of the church" are all the miracles that are needed under a dispensation of grace. Thus assuming that the miracle of regeneration is wrought, through the ceremony of water baptism; and that God works a miracle at every communion service of the church, by transubstantiating the bread and wine into the actual flesh and blood of Christ. Lange, in his comments on Acts iii and iv, admits that Peter as an individual could not work a miracle, but claims that the *Church*, through its representatives Peter and John, did perform a miracle in healing the lame man at the gate of the temple. And by endorsing K. H. Rieger, who says, "How well the apostles understood the method of exercising, in the most emphatic manner, their power to forgive sins," Lange, in an indirect manner, teaches that the Church not only performed the miracle of healing the man's bodily infirmity, but also had the Christ-given power to forgive his sins.*

*We have not called attention to those errors in a spirit of carping criticism, but rather as apology for so much ignorance in all our churches concerning God's manner of dealing with men.

The term "church" has three distinct meanings:

1. The *Bride of Christ*, which includes all humans that have been regenerated by spiritual birth (John iii, 28-30; Eph. v, 23).
2. The *machinery* of organization which enables those regenerated persons to work in harmony, and worship God in convenient bodies.
3. The *building* in which such organizations hold meetings.

By a more perfect understanding of God's plans through discovery of the composition of "conscience," we now see that the erroneous conclusions of Trench and Lange came through misunderstanding Simon Stone's "confession" recorded in the sixteenth chapter of Matthew. By separating that confession from all the glamour of Roman corruption and reading Matt xvi, 13-19, under the light of the united teaching of all the apostles, we see that Christ did not tell Simon Stone that He would build the New Dispensation upon him as an individual; nor upon the machinery of any human organization, but upon the principle of *knowing with God*, which in the English language is expressed in the term "conscience."

The simple facts in the case of the lame man are: Peter and John (being in full communion with God through the operation of conscience) saw the afflicted man and wanted to help him. Peter's conscience informed him what to do;

then with full conviction that it was God's will reflecting from his eye to the man's eye, took his hand and lifting him up, said: "In the name of Jesus Christ, the Nazarene, walk." God caused the necessary flow of nervous fluid through the man's system so that he received perfect use of his limbs. The people stopped and *wondered* in gaping amazement. Peter, seeing his opportunity to preach a sermon (the Holy Spirit working through his conscience, inditing the ideas, and Peter clothing those ideas with his own language), said, "Ye men of Israel, why marvel ye at this, or why look so earnestly on us, as though by our own power or piety we had made this man walk?" Then proceeded to explain that Jesus Christ, whom they had crucified, was the person who had given the man his perfect soundness, and that after seeing such ample proof that Jesus was the true Messiah, unless they repented and received forgiveness for their sins, they would forfeit their right and interest in the kingdom of their promised Messiah.

By thus *witnessing for Christ*, before the people whose attention had been arrested by the *wonder* God had wrought, Peter and John *persuaded* several thousand of those people to accept Jesus of Nazareth as their Savior.

The idea advanced by some, that Christ wrought miracles of healing as acts of benevolence, and not as *credentials* to prove that He was the Messiah, is also absurd and misleading. When God created this world He willed that

the suffering caused by violation of physical laws should be part of the environment which would cause man to seek divine wisdom through the means advertised by moral law, and we find no evidence in the Bible that Christ ever interrupted the operation of physical law, except for some purpose which can be classed under the terms, Wonder, Credence, Sign and Assurance.

Assisting a human to recover from sickness, either with or without medicine, is not a miracle unless there be some proof that God caused such healing for one of those purposes. The inherent constitution of God is love, and needs no miracle to prove His benevolence.

The points we wish to make plain and distinct are that no man except Jesus the Christ has ever wrought a miracle; and that it was the divinity of Christ, and not the humanity of Jesus, which gave Him power to work miracles; also that God can provide a *sign* without working a special miracle; and that whenever there is necessity for a special miracle in any age, persons who hold personal communion with God are as liable to be used of God, as instruments for publishing a miracle, as in the days of the apostles.

Pastor Andereck and the writer believe that the emancipation from uncontrollable appetite for tobacco, noticed in foot note of page 18 in my book on conscience, was attained through the operation of that Deacon's own conscience, in answer to Brice Suffield's prayers. I also believe that the persistent refusal of that Deacon to *witness*

for Christ by public acknowledgment that his emancipation was effected through the operation of his conscience, created the necessity for a special miracle to give *credence* to the claim that God has revealed the *true idea of conscience* through Brice Suffield.

At a business meeting of the First Baptist Church, Danville, Illinois, April 5, 1899, Chairman of Trustees reported:

1. That there was mortgage on the parsonage for \$1,500, drawing \$105 interest per year; interest was not being paid, and if those conditions continued a few years more the church would not own a shingle in the building; that there was a church debt of \$1,100, and if parsonage was sold the proceeds would pay off all parsonage and church debts.
2. That the parsonage could be rented to outside party for cash, at \$240 per year.

Motion was Made to Sell Parsonage.

Believing that the greater part of money invested in the parsonage had been furnished by persons not present members of the church for that special purpose, and that if all surplus of rent had been used to pay off mortgage, instead of the incidental expenses of the church, the parsonage would clear itself of all encumbrance in a few years, as was intended by the originators of the parsonage enterprise,

The Writer Pleaded Earnestly,

1. That the Report of Trustees showed that it did not cost the church anything to keep the parsonage.
2. That it would be dishonest and disgraceful to use the money invested in the parsonage to pay our own personal debts.
3. That under present conditions, the only way to save that money from being squandered in a manner that would dishonor bequests of the dead, and insult Jehovah, was to keep it in the parsonage.

Then

Seeing that some were determined to get rid of the parsonage, while none but myself spoke against the motion, I sat down and prayed silently during remainder of the meeting that God would save the church from disgrace.

Pastor Williams appointed

Chairman of Trustees, Assistant Superintendent of Sunday School and Church Treasurer to collect and count ballots.

Treasurer became much confused while counting the ballots, and when the waiting audience called for result, he arose and stated that there were 29 votes in favor of and 14 against selling. But as there was only one vote over the necessary two-thirds majority, in favor of selling, and it would not be safe in a church of 300 members

with only 43 voting, to sell the parsonage on one vote, *he must declare the motion lost.*

Meeting Adjourned.

But after part of voters had gone out the janitor informed Trustees that there had not been 43 persons in the room.

Then ballots were recounted; 29 in favor of, but only 8 against selling, showing nearly three-fourths in favor of selling.

April 14, 1899, I received postal card from tenant of my land in Mason county, Ill., informing me of opportunity to sell forty acres for cash.

April 15, 1899, meditated all day on plans to save parsonage from being sold.

April 16, 1899, it was announced from the pulpit that on account of error in counting votes, the parsonage matter would have to be reconsidered. Motion carried that a letter be sent to each member of the church informing them that another election would be held in thirty days.

Then

I made a proposition that I would pay all claims against the parsonage and return it in good condition free of debt, if the church would let me have control of it for fifteen years.

April 17, 1899, Trustees met to consider above proposition. Then I made second proposition: that if I could sell

my land, I would loan the church \$1,500 for five years at 6 per cent., to pay off mortgage on parsonage which drew 7 per cent. Trustees voted to accept *second proposition*.

On Same Night

I sent letter of instruction to the tenant that if he could sell my land, pay off present encumbrance, and send me draft for \$1,700, to do so. (That would bring my land down to the price suggested by the tenant.) Allowed him one week for answer.

April 18, 1899, unexpectedly met Rev. S. F. Gleason, of Mahomet (holder of parsonage mortgage), who informed me that he was willing to either release or carry the mortgage, whichever was best for the church.

April 20, 1899, received following letter from the tenant:

MASON CITY, ILL., April 18, 1899.

Dear Brother: I do not know what to say in regard to selling the farm. Have not seen the party since I wrote you the card. Will look the matter up the first chance I get to go to town. I am so very busy that I can not get time to go to town very often. If you do not want me to sell to the party let me know at once.

Your brother and sister,

J. U. SURFACE.

I showed this beg-off letter to the Trustees, informing them that Rev. Gleason was willing to carry present mortgage on the parsonage; and as the land was part of the Suffield estate referred to in my book on conscience, I

would sooner pay one per cent. on parsonage interest than sell my land.

By that time the church had discovered that the parsonage was very profitable property to hold, and at the next regular business meeting a motion to indefinitely postpone question of selling parsonage carried unanimously.

Notice some other matters coincident with parsonage matter: In November, 1897, I borrowed \$800 for two years (with privilege to pay off principal note after one year), from the Odd Fellows Lodge, of Mason City, Ill.

On 17th of November, 1898, the Lodge refused to either raise the loan to \$1,000 or let me take it up. Ten days later the Treasurer discovered the provision in my note and acknowledged my right to take up the loan, but same mail brought information that through unexpected sale of rent corn, sufficient money to publish the first edition of my book on conscience was in the bank at Mason City; so I let loan matter rest until March, 1899, when I began to negotiate for new loan of money to publish second edition of the book.

But all the urging of myself, the tenant at Mason City and a law firm at Havana, Ill., could not induce the Lodge to accept payment on my note so that I could sign papers for a new loan or expend money that would make me unable to carry debt on the parsonage until April 24, 1899. Four days after the Trustees had decided to let the parsonage matter rest indefinitely.

All of which can be proven by Messrs. George S. Hoff, O. A. McFarland, Danville; Gail Dray, Chicago; Lacey & Williams, Havana; J. U. Surface, and officers of Odd Fellows Lodge, Mason City.

When We Consider,

1. That the pastor unwittingly assigned the "church clerk's duty" of counting ballots to the "treasurer," who had always opposed the parsonage enterprise, was the bookkeeper who blundered in not giving parsonage account proper credit for \$100 per year net revenue the church had received from parsonage rent, which gave excuse for vote on question of selling parsonage; and the deacon who has refused to attribute to the "principle of conscience" due credit for his emancipation from tobacco habit.
2. That the tenant wrote the postal card as a matter of fair dealing with my brother, F. H. Suffield, of Canton, Kan., who could not make a sale of his share of the Suffield farm without putting my land in same tract. Also that in tenant's beg-off letter he ignored explicit instructions from me, his conscience impelling him to ask for further instructions and sign my sister's name, thus bridging over a critical time, and reminding me that while my sister and her husband own two-thirds of the Suffield farm, it is convenient for them to work all of it.

3. That all the persons whose oversight and blunders were used of God in working out this miracle are men of good intentions and high standing.
4. That many months before that vote was taken, when Baptist visitors from Indianapolis and Chicago told me how it had grieved them when they heard that some of the Danville people entertained ideas of selling their parsonage, I told them there was no danger of the church disgracing itself in that way, because my conscience assured me that God would respect the prayers of sister Brackall (a pious lady who observed the tithe law and invested \$400 of God's money in the parsonage),

We Feel Justified in Claiming

That the spiritual interruption of physical law in confusion of the mind of the Treasurer, causing the error in counting ballots, and so many coincidents in different parts of the country, contrary to intentions of participants in those coincidents, preventing a second vote on sale of parsonage,

Displays More Miraculous Power

Than the healing of the lame man, which but for its connection with Peter's sermon could be classed as a *mind cure*, because in his case there was co-operation of his will, with increased *natural flow* of nervous fluid similar to other cases that have been caused by fright and human influence.

Whether the reader accepts the parsonage incident as a "special miracle" or only a *sign*, does not detract anything from its value as a *credential*, and the question naturally rises, if "conscience" is the avenue through which God has held communion with humans since Adam and Eve were banished from the garden of Eden, why has full knowledge of its composition been withheld from man so long?

The Answer Is,

All nations have not been sufficiently developed to make proper use of such information until the present epoch of the world's history.

In the Past

God has winked at many things which He is refusing to bear with any longer, because the human race has developed to a stage which demands a higher type of manhood than any past age.

Satan has agencies to correspond with man's animal development, and unless Jehovah insists on proper spiritual development, the increasing vices of man will destroy the inhabitants of the whole world in less than two centuries, thus thwarting all of God's plans for developing humanity to the condition promised in the eleventh chapter of Isaiah. Moreover, the second advent of Christ cannot be consummated until that prophecy is fulfilled.

When the subtle spirit called alcohol was first discov-

ered, with its wonderful power to dissolve substances in art and medicine, and peculiar effect upon the nervous fluid in animal bodies, it was considered one of the greatest temporal blessings God has given to man. But the experiences and investigations of the nineteenth century have produced abundant evidence that while alcohol is a valuable agent for preparing other substances for useful purposes, the baneful effects of alcoholic beverages upon individual character and national life have made the liquor traffic the most complex and dangerous problem this nation has to grapple with.

In 1872 leaders in temperance work thought that the best way to abolish the liquor traffic would be to club this issue with woman suffrage so that the women could do the praying while the men did the wire-pulling, and thus organize a political party that would insure needed reforms. But experience has proved the fallacy of cumbering a *national issue* with a state issue that was unpopular in a majority of the states.

Woman suffrage can make most headway as a state issue so long as we retain our present form of government, because all anti-suffrage voters cannot flock into any single state that is making suffrage the issue of that day. Moreover, the women are much better prepared for franchise in some states than others. The success of woman suffrage in enlightened states encourages the women of other

states to prepare themselves for franchise, and there is no danger of needing bayonets to enforce woman suffrage.

Prohibition of alcoholic beverages can make most headway as a *national issue*, because when the people have placed an amendment in any state constitution to protect their *lives, liberty and property* from the rum pirates (an inherent right recognized in the Fourteenth Amendment to our National Constitution), the liquor associations of the whole nation have concentrated their power against that state and prevented the full enforcement of any law which interfered with the liquor traffic.

Hence

We now see the necessity of rescuing the *chief offices* of the nation first, and then of states and counties, because representatives of the people will make necessary laws for their protection, when they have assurance that the *executive officers* of nation, state and county will enforce them.

The disgraceful conduct of President McKinley in the matter of army canteens at same time that Hawaiian Islands, Philippine Islands, Porto Rico and Cuba are being received under protection of this government, makes this a very propitious time for pushing prohibition into the White House.

Near-sighted temperance workers often speak of saloons as "legalized" dens of iniquity. And in litigations in

states that have tried to abolish the manufacture and sale of alcoholic beverages, the liquor associations have expended enormous sums of money in hiring able lawyers to prove that distillers and brewers have "vested rights" and that they should receive compensation for any loss incurred when prohibition stops their machinery.

But the united decisions of the Supreme courts have been: *That there is no inherent right in any citizen of this Nation to carry on a business which produces so much crime and destroys so much life; nor in any department of this government to give permission to any person to carry on such business.*

Those Decisions of Supreme Courts

(Based on the declaration in the Constitution of the United States: "That no person shall be deprived of *life, liberty or property* without due process of law"),

And

The statistics gathered by high medical authority in this and other nations, showing that if all men and women used alcoholic beverages the insanity, sterility and other diseases generated in human constitutions by what liquor dealers call "temperate drinking," would depopulate this world in less than two centuries,

Prove

That present methods of "fostering and taxing" the liquor traffic are as unlawful and vicious as it would be for our

national President and city mayors to use the army and police to pillage private homes for revenue. And that the liquor dealer who sells beverages which he knows will cause the drinkers to destroy their families or fellow men, is as guilty of the crime of murder as if he destroyed those victims with a dagger. Such accusation being true, how much less crime is committed by the voters who compose any political organization which assumes the responsibility of selling unconstitutional indulgence to the liquor dealers to destroy American citizens with alcoholic beverages.

While it is evident that a converted Christian who is well informed on this subject cannot vote a license ticket for any consideration (because a converted Christian who has correct understanding of any subject, "has the mind [thought] of Christ on that subject," and the idea of Jesus the Christ voting to license the liquor traffic is too absurd to be entertained by any rational being), we are aware that there are many voters who abhor the liquor traffic, but do not see how "under present conditions" it is possible for them to vote against that traffic without neglecting other issues that need attention, and it seems unjust to publish the above statements without offering the following hints for solution of the dilemma of such voters:

1. Four years ago the Prohibition party adopted a single-issue platform for the purpose of giving all

voters an opportunity to express their opinion of the liquor traffic, without being compelled to vote for other issues that are repulsive to them.

2. The official oath of every executive officer requires him to perform his duties regardless of what party elected him, and the enforcement of law depends to a great extent upon the wisdom and honesty of the President, governors and sheriffs.
3. As Commander-in-chief of the army and navy, the President has *authority* to forbid indulgence of anything that interferes with the health or efficiency of his soldiers and sailors, and *power* to prevent the traffic in alcoholic beverages in any place controlled by the army or navy.
4. Under present conditions, it is not possible for either of the two dominant parties to nominate a President who will fulfill his duties concerning the liquor traffic.
5. It has been common for voters who were dissatisfied with candidates nominated by packed or unfair primaries to vote for the head of some other ticket without feeling unjust to their own party.
6. A voter in the dilemma referred to above can vote for president, governor and sheriff, on the Prohibition ticket, without interfering with his vote for legislative officers on any other ticket. This

method enables him to vote for legislators who may enact the laws he desires, and at same time give those legislators a practical demonstration of his views on the liquor question. Moreover, the liquor associations fear this method of voting more than any other, because it creates a demand for unbiased information on all subjects and defeats political bossism, the most important fort of rum pirates.

Do you ask what influence can induce sufficient voters to elect a Prohibition president?

Prayer

Is the only influence used by humans that has no limit to its power.

While Christ was explaining the Divine manner of holding communion with man, recorded in John xiv, he said: "Believest thou not that I am in the Father and the Father in me? The words that I speak to you I speak not from myself, but the Father abiding in me does His works. Believe me, that I am in the Father and the Father in me, or else believe me on account of the works themselves. Verily, verily, I say to you, he that believes in me, the works that I do he will do also, and greater than these will he do, because I go to the Father. And whatever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, I will do it.

“If ye love me ye will keep my commandments, and I will ask of the Father, and He will give you another advocate that He may be with you forever, the Spirit of truth, whom the world cannot receive because it beholds Him not, neither knows Him; ye know Him, because He abides with you, and will be in you.”

Hence

We see that the conditions of answered prayer are:

1. Some information concerning the object of the prayer.
2. Harmony with Christ through obedience to the commands of God, whether recorded as statutes in the Bible or revealed during personal communion with Jehovah through the *functions of conscience*.

In our book on Composition and Office of Conscience we have illustrated the Divine manner of holding personal communion with man by pictures which can never be effaced from the memory of anyone that has fully comprehended them, but a few words here may assist that comprehension.

Some eminent scholars have supposed that conscience is an organ or sense which enables man to discern between right and wrong, as sight enables us to discern between light and darkness; while others have believed that conscience only calls our attention to the necessity of discerning between right and wrong, as appetite calls our attention to the needs of our physical nature, and, like appetite,

may be so perverted by improper education that it can become an instrument of penal injury to us.

But those views do not agree with the teaching of the Bible and human experience.

The thoughts of every responsible human are influenced to such an extent by two spiritual beings—Satan and the Holy Spirit—that all the free agency man has in this matter is the choice as to which of those two beings shall control his actions. When man so surrenders his will to God's will that Satan's influence is excluded from the thoughts that are passing through his mind, thus permitting the Holy Spirit to indite said thoughts, this reciprocal action of God and man is called *conscience*, which means "knowing with God"—in other words, that God and man are thinking the same thought at the same time. It is recorded in the ninth chapter of Daniel that while he was praying in Babylon for a revival of religion among the returned Jews at Jerusalem, God sent an angel to inform him that Jehovah had granted his request "at the beginning of his supplications," thus proving that Daniel had been sending God's thought back to the throne of Jehovah as his own thought.

The query may arise in the minds of some, When Jehovah wants to pour out a blessing upon any person or nation, why does He wait until humans appropriate His thought and send it back to Him in prayer as their own thought before He performs His own omnipotent will?

It was Willed of God,

In the original plan of this world, that man should receive his spiritual education through being a *witness for Christ* (if Adam and Eve had been "intelligent witnesses for Christ" Satan could not have seduced them), and from the revival in Jerusalem in answer to Daniel's prayer to the present time no one can cite a genuine revival of Christian religion in any land that has not started in uncommon supplicating prayer by one or more humans. Any intelligent mind that will meditate upon this idea can see that there could not be that continual spiritual growth in the character of the human race, which God foreordained should be, in any other way.

Through allusion to the "cleansing of conscience from dead works," Heb. ix, 14, and to the time when "God's will would be clearly impressed upon the mind of His obedient children," Heb. viii, 10, 11 (in Paul's explanation of the two covenants), the Holy Spirit intimates that there would be continual revelations (or unfolding) of God's method of holding communion with man to correspond with each epoch of the world's history until the second coming of Christ. And as the predominant sins of this epoch are "mammon worship" and "willful ignorance of spiritual matters," it has become necessary for Christian workers to understand how the prayer of one human may influence the actions of other humans.

The *providences* of God lead humans to seek “regeneration.” *Correct information* conveyed from one human to other humans produces “conversion” so soon as that information is appropriated through the functions of conscience.

The words used to express prayer assist the comprehension of those who utter and those who hear prayer, but it is the sincere “desire” of the petitioner (not the words) that is transmitted through the functions of conscience to the person we wish to influence.

Those three fundamental principles in theology enable us to make the following analysis:

1. God desires our aid in the conversion of an individual.
2. Through the functions of conscience God causes us to become anxious for the salvation of that individual from the power of Satan in present life as well as future.
3. We pray God to so open the understanding of that individual that he may comprehend his duty and privileges.

This Prepares Us to See,

- a. That our power to discern when and how to influence other humans through prayer, depends upon our being in continual communion with God.
- b. That the power of the individual to comprehend his duties and privileges depends upon his information on those subjects.

This analysis suggests our "obligation" to put correct information within reach of the individuals we pray for, and "the fact" that it is not necessary for us to know what combination of influences God may use to open a session of conscience in the mind of the person prayed for, because there may be sufficient information stored in the mind of that person to answer God's present purpose, while the efforts we put forth may be carrying out God's plan of storing information in the mind of others for future sessions of conscience in their minds. Thus we see that distance between us and the person prayed for makes no difference in the effect of our prayer upon that person; and that God uses our interest in persons we know to stimulate us in promulgating correct knowledge of Christ's kingdom among persons we do not know.

RESUME.

God is making the indulgence and traffic in narcotics a test question in religion,

And

The general knowledge the peoples of the world now have of the baneful effects of alcoholic beverages, make the prohibition of manufacture and sale of such beverages a convenient test question through which to solve the problem as to how far state paternalism should go in protecting citizens from the tyranny of "greed for wealth" and "brute force."

Hence,

We find that a general revival of religion and national prohibition of traffic in baneful narcotics are so dependent upon each other that neither is possible without the other.

In Case 3, in the chapter on prayer, in our book on conscience, it will be seen that God has heard the prayers of his children for the abolition of American saloons, the Holy Spirit intimating in that prayer of August, 1898, the most vulnerable place in the business of the rum pirates, viz., the army canteen.

The Next Question Is,

Will voters defeat the man who is individually responsible for the present existence of the army canteen saloon, and start the tide of public opinion in the right direction with ballots at the presidential election of 1900, or shall present methods of fostering the liquor traffic be continued until political corruption, and war, and pestilence compel this nation to settle the liquor question with bullets?

DANVILLE, ILL., AUGUST, 1900.

P. S. If the reader has not already read the book by same author on the *Composition and Office of Conscience*, the perusal of that book followed by a second reading of this one will be helpful in comprehending the subjects of both books.

ENDORSEMENTS

OF THE FIRST EDITION OF

COMPOSITION AND OFFICE OF CONSCIENCE.

I am well acquainted with Mr. Brice Suffield, and know him to be an honest, successful Gospel-Temperance and Sunday-school worker, with uncommon ability for comprehending the problems noticed in this book. This has been especially so since 1880, when, in a consecration meeting led by B. F. Jacobs, at a district Sunday-school convention, held in Champaign, Ill., his conscience impelled him to ask for increased spiritual power at *any price*. The price, in family bereavement and financial sacrifice, has been immense, but when he meets all who will be drawn into the kingdom through the influence of this book, with his loved ones in the Heavenly City, we do not believe he will think the *price* has been too great. His exposition of Matt. xvi, 13-18, and the method of illustrating the operation of conscience, used in this work, were first made public in the teachers' meetings of the Danville Church while I was their pastor. The *teaching*

is sound, and I can endorse it most heartily, believing that all who read the book honestly and intelligently will be benefited by it.

W. R. ANDERECK,
Pastor of Baptist Church.

WAUKEGAN, ILL., FEB. 28, 1899.

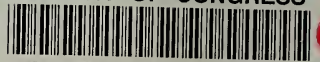
As no effort put forth for the glory of God and the good of man ever fails, I am confident that this work of Mr. Suffield's will fulfill its mission. Sent forth with prayer, it expresses the strong desire of a child of God to hasten His kingdom. It is specially helpful in promoting the principle of abstinence from *everything* that will tend to weaken Christian character or influence. I bespeak for the book a careful reading, and pray that it may realize all that its author anticipates for it.

WILLIS E. PARSONS,
Pastor First Presbyterian Church.

DANVILLE, ILL., MARCH 6, 1899.

PUBLISHED BY BRICE SUFFIELD, DANVILLE, ILL.

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